



HOPE
FOR THE
LEPER



CHRISTINE I.
TINLING

266

T695H



HOPE FOR THE LEPER



Hope for the Leper

The Present-Day Solution of an Ancient Problem

By

CHRISTINE I. TINLING

*Author of "Bits of China," "From Japan to Jerusalem,"
"Memories of the Mission Field," "Sidelights from
Shakespeare on the Alcohol Problem"*

With a Foreword by

W. M. DANNER

*General Secretary, American Mission to Lepers, Inc.
156 Fifth Avenue, New York*



NEW YORK

Fleming H. Revell Company

LONDON

AND

EDINBURGH

Copyright, MCMXXXII, by
FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
London: 21 Paternoster Square

FOREWORD

By

W. M. DANNER

General Secretary, American Mission to Lepers, Inc.

“**W**HERE is the leper island?” is a question which has frequently been asked me. A surprisingly large number of people are not aware that one can scarcely name a country or race not infected with leprosy. A survey disclosed lepers in thirty-two of our own United States, and during the last ten years about 800 patients have been admitted to our National Leper Home at Carville, Louisiana.

The leper is no longer a misty figure of remote lands, with whose people we have nothing in common. He has invaded our own land and become our next-door neighbour. This was inevitable with the tendency of the whole world to become one great community. When our citizens travel extensively abroad, when emigrants from every land flock through our gates, how could it be otherwise than that the leprosy germ, lodged perhaps in unsuspecting individuals, would come too?

More than half of the cases of leprosy in the United States have developed among native-born Americans, most of whom, however, have had some

contact with the disease in some country other than their own or in the Gulf-coast region. This fact indicates that the disease cannot be stamped out of America, until it is eradicated from the world. It is a task, then, involving world-issues, which, at any time, may concern our immediate lives.

But the relief offered to sufferers from leprosy, by missionaries aided by the Mission to Lepers, is based on a higher principle than self-interest. Lepers are being "cleansed"—in body, mind and soul—by self-sacrificing representatives of the Christian Church, *in obedience to the Master's command*. The Mission to Lepers is the servant of Christians of all denominations in the fulfilment of this command.

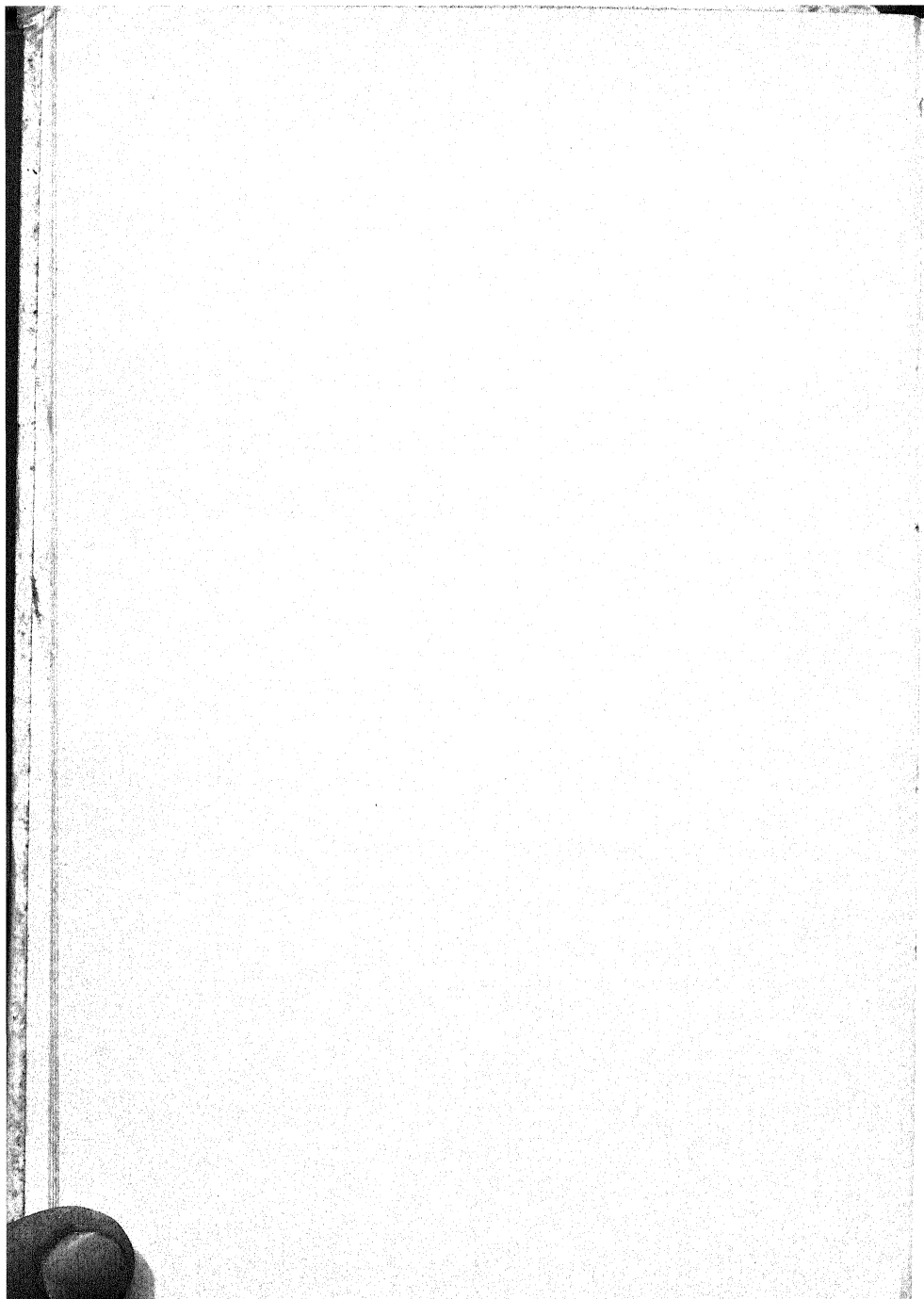
The plan of this coöperative effort between the missionaries and the Mission to Lepers is simple. The missionaries of the various Church Mission Boards superintend the leper hospitals, while the Mission to Lepers provides the food, clothing, shelter and medicine for the leprosy patients.

After reading Miss Tinling's splendid articles, the reader will realize, perhaps for the first time, that a leper is just a human being, seeking *a chance, not charity*. He will also realize that the initiative in solving this problem has come, and still must come, from Christian people everywhere.

New York, N. Y.

CONTENTS

I.	A DARK BACKGROUND	9
II.	THROUGH THE DOCTOR'S EYES	14
III.	CITIES OF REFUGE	19
IV.	WORK AND PLAY	23
V.	THE DAWN OF A NEW DAY	27
VI.	NEWNESS OF LIFE	33
VII.	A CHANCE FOR THE CHILDREN	38
VIII.	IN INDIA AND CHINA	43
IX.	IN KOREA AND JAPAN	49
X.	WIDE-SPREAD NEED	53



I

A DARK BACKGROUND

JUST a little spot on her wrist, but it spelt doom to that beautiful girl! Just a small patch of skin devoid of sensation, but the strong man bowed his head in mute despair! For that is how leprosy begins, that plague of plagues which robs its victim of all that life holds dear.

The ancient Greeks used to tell how nine youths and nine maidens were sent from Athens year by year to be devoured by the Minotaur in the Cretan labyrinth. Fear fell upon the city like a pall, for none knew who would be the next to suffer, the next to leave home and friends and board the black-sailed boat. It was a gruesome tale, but after all, a far more terrible and lingering death is faced by multitudes to-day. Where leprosy is prevalent none can guess who next may be its victim. Life's possibilities are appalling!

A little Chinese girl complains that two of her fingers feel rather uncomfortable. Mother says it is nothing but numbness from the cold. But when spring comes other fingers too are queer, and she cannot stretch or bend them. She hears the neighbours whispering . . . she catches the word

"leper" and it is as though a knife had pierced her heart.

A Korean farmer industriously works his one acre of land and manages to make a living for his little family, though it is not often they can get their three bowls of rice a day. Weeds and barley eke it out. A strange illness attacks him, and native medicines prove worse than useless. As months go by the awful conviction is thrust upon him. This is leprosy. The landlord drives him from the farm; his wife takes the children and goes to her own people. He is solitary now and a beggar to boot, without one ray of hope.

A Burmese girl is studying in a Normal School. She means to be a teacher and is making the best of her opportunities. Already she has a good knowledge of English and her prospects are bright. But in her young and hitherto healthy body the unmistakable sign appears, and she passes out through the school door, her career blighted ere it has well begun.

A widow woman is struggling to bring up three small children. She has a little home and a bit of garden, and just manages to make both ends meet. But the curse falls. This cruel disease claims her as its victim; the owner of the village turns her out, bag and baggage, and she is a wanderer by the wayside, with a baby at her breast and two toddlers clinging to her skirts.

Here is a Christian family, the handsome old father a fine Chinese scholar, using his gifts and education as an evangelist. The mother is a Bible-

woman and the clever son is planning to study medicine and spend his life in service. Now he is off to College. But what about that little spot? "Better show it to the doctor before registering in the Medical School," says his missionary friend. He enters the consulting room with brilliant prospects; he leaves it a broken man.

The poet exhorts us to "front with level eyelids the To Come," but he is not thinking of anything so awful as the leper's fate. It takes sublime courage unflinchingly to face that. Of course there are some with private means who can live in solitude and procure a fair degree of comfort, and there are others whose friends can manage to provide for them. Leaving these aside, however, let us consider the prospects of the poorer folk, such as the above-mentioned farmer, the widowed mother, or the little Chinese girl.

"I am a leper." The horrible thought is like a vulture gnawing one's very vitals. "My loins are filled with a loathsome disease, and there is no soundness in my flesh." The humiliation alone, were there no suffering attached to it, would be a crushing grief. A leper! Outside the human pale, catalogued as belonging to a company abhorred!

In many cases it involves the loss of home, and surely no words can express what that means. Here is a young lad recently stricken. Will his mother let him go? Can a woman forget her sucking child, that she should not have compassion on the son of

her womb? Yes, since the village elders have decreed that either he or the whole family must leave, she may even brandish the carving knife in his face till he flees from the house. He must find some cave by the wayside, or perhaps an overhanging rock beneath which he can hide at night.

Wandering along the dark road, he peers into the darker future. That suffering awaits him he knows only too well, though he has felt no pain as yet. He has seen lepers by the wayside, displaying their dreadful ulcers, noseless perhaps, and with stumps where the hands used to be. "I shall be like that in a little while," he says, "and people will cover their mouths and hold their noses as they pass me by."

Since he cannot work he must either beg or starve. Some will give out of pity; others will throw him a copper to go away. In his humble home he was accustomed to a measure of cleanliness and decency, but those now belong to the past. No morning wash for the destitute leper; besides, filth is itself an asset for a beggar. Probably starvation will end it all and the sooner the better.

The curse has fallen—in this case fallen in the very morning of life. It consists of all kinds of troubles merged into one. First, there is the stigma that nothing can remove, then separation from all the heart holds dear, then physical suffering amounting to martyrdom, and starvation as the final scene of a life tragedy. Maybe there is yet another ingredient in this full cup of agony, namely,

the suggestion that this fate is the sufferer's own fault, due to some sin committed in a previous existence.

How can the soul bear such a load of woe? No wonder many find refuge in suicide. It is in fact sometimes recommended by relatives as a simple way out of a family difficulty. One girl on developing the disease received from her people a significant present in the shape of a rope and a bowl. She should eat no more under her father's roof, but must take a beggar's bowl and be off unless she preferred to hang herself.

Only a little spot on the wrist of that beautiful girl! Only an insensate patch in the skin of that strong man! Yet this is their fate. They were like their fellows yesterday, living a full life "in the sweet air made gladsome by the sun." To-day all joy is blighted, hope has withered away, and their future is "black as the night from pole to pole."

Such has been the lot of lepers in the past. Such is still their lot where there are no doctors or missionaries. It is impossible to appreciate the service of such men unless one has some idea what life would be without them in certain communities. The meaning of **HOPE FOR THE LEPER** cannot be grasped unless one understands the black despair from which he must be saved.

II

THROUGH THE DOCTOR'S EYES

WHEN Marie Antoinette drove to Notre Dame for her marriage with Louis the Sixteenth, she gave orders that all cripples and beggars should be weeded out of the procession. They would have made her uncomfortable and cast a damper on her joy. While this was frankly selfish it illustrated a common human instinct; the sight of suffering is repellent.

The leper represents the very acme of misery, and it is quite natural that people should turn from him in disgust. Mutilation shocks one even while it calls forth sympathy, and in addition to this the leper displays the most loathsome sores. In the last stages he is a decaying log, or a chunk of rotten flesh. All the senses of the onlooker are offended when the sufferer appears, and accompanying the feelings of repulsion comes the horrible thought that here is a contagious disease of which he himself may become the victim if contact should be established. After all, it is scarcely strange that the curse should fall so heavily and should involve the loss of all that man holds dear, home and friends and social intercourse.

The doctor looks at things in a different way from the layman. He is not swayed by the senses or

carried away by emotion, but he brings reason to bear and is interested in all phenomena. Could we look at the leper through his eyes we should realize that he is in no way different from ourselves, but is simply the victim of circumstances. The Honorary Medical Adviser of the Mission to Lepers, Dr. R. G. Cochrane, has kindly given us an opportunity of doing this very thing. What follows has been gathered from a talk with him.

In the leper we see the work of a germ. It may have entered the body only a few months previously, or it may on the other hand have lain dormant for twenty or thirty years. Some minor ailment has waked it up, and it has wrought destruction. Though in our own country the ravages of leprosy are practically unknown, our experience of the havoc caused by other germs should enable us to sympathize with those who suffer from this one.

As a matter of fact, the disease is closely related to tuberculosis. The bacilli are similar; they belong to the same group and of the two diseases tuberculosis is the more infective. While the latter affects lungs, bones, or glands, the main points of attack in leprosy are skin and nerves. The person who is more highly resistant contracts the nerve type of disease, while the one whose resistance is lower gets the skin type. The nerve type is not infectious because the germs are deep down in the tissues, but the skin type is distinctly so.

The doctor describes the course of the trouble in

this way. Just as when one gets a piece of grit into the eye, there is swelling and inflammation, so there is a swelling of the nerves when they are irritated by the germ. But they are enclosed in sheaths, and are unable to expand and consequently there is pressure and pain. When one knocks the "funny bone" and jars the nerve at that point, there is a temporary loss of sensation in the hand. The leper's nerves being affected he loses sensation in different areas of his body, and he may even burn himself and be none the wiser. Doctors often have to amputate limbs on account of injuries due to this anæsthesia.

Since all muscles are controlled by nerves, they become useless when the latter cease to function. They contract and tend to disappear. It is not correct to say that the fingers and toes of lepers "drop off"; what happens is that they are slowly absorbed unless they are lost as a result of sepsis or amputation.

In the case of skin leprosy there are raised patches which tell the tale. The nose is often affected and may become badly distorted and partially destroyed.

The patient of this type is constantly discharging leprous germs, and the beggar who passes a hand covered with infected ulcers over the shop counter spreads them far and wide. In skin leprosy the face and sometimes the body may be covered with nodules, and most of us are familiar with this pitiful sight through pictures of the East. These then

are the two forms of the disease and in both of them the doctor sees simply the traces of the lepra bacillus.

Tuberculosis kills, but leprosy, strange as this may seem, rarely does. "Men long for death, but it comes not." This is a chronic disease, which runs on for perhaps fourteen years. One poor fellow said what many have felt: "It is so hard to live, and I cannot die." After a certain length of time, if the patient is not carried off by something else, nature effects a cure. Then the person is no more dangerous to the community than one who is marked with smallpox, but he is often maimed for life. Miss Mary Reed, well-known missionary to lepers in India, is an illustration of an arrested case without deformity.

Leprosy is a disease of the unhealthy; it attacks those who are below par. It is commonly associated with bad conditions of living, dietetic, social and climatic. Hence its treatment is similar to that given in tuberculosis, and special attention is paid to food, air, and exercise.

"*Mal d'autrui n'est que songe,*" says the proverb—the troubles of others are only a dream. Surely this is true, and even the dream is not very vivid. While we sit in comfort, surrounded by all that makes life pleasant, men, women and children the other side of the globe are being driven from home, to die a lingering death on the roadside, simply because they have been so unlucky as to catch the germ.

Leprosy may seem far removed from us, but tuberculosis touches us very nearly. What if we ourselves, or our dear ones, on contracting that disease were to be hounded from society, and condemned to endure a very hell on earth?

But some matter-of-fact person may rejoin, "Leprosy is loathsome, as tuberculosis is not." Then compare it with cancer, that scourge of modern life. Imagine yourself a victim of that dread complaint, and instead of skilled surgery, tender nursing and all the alleviations that love can devise, picture your relatives putting you into a little hut to live and die alone, "without the camp." This has been the common lot of lepers, but to-day there is HOPE for them, hope of physical healing and of restoration to society.

III

CITIES OF REFUGE

WORKING as a young missionary at Ambala, in the Punjab, in the early seventies, Wellesley C. Bailey, founder of the Mission to Lepers, became deeply interested in the little colony of lepers who eked out a scanty living with the help of a grant from the municipality. He loved to visit them and carry them the Gospel.

"Properly speaking," he says, "there was not any human founder of the Mission, for we did not even know what we were doing or what was going to be the outcome of that modest effort. God was at the back of it and it is marvellous in our eyes."

Later on, Mr. Bailey was obliged to return home on account of Mrs. Bailey's health and when they were in Dublin, her friends the Misses Pim arranged an informal drawing-room meeting to hear more about these needy people. No one guessed that this little gathering would prove to be historic, but so it was. The three sisters expressed a wish to do something practical and undertook to raise £30 annually for this work. To the surprise of all, it was not £30 but over £500 that was turned in by the end of that year, and the next saw the gifts leap to £809, or about four thousand dollars.

This was far more than Mr. Bailey needed for the

colony at Ambala and he began to give grants-in-aid to other missionaries who were desirous of helping the lepers but were handicapped for lack of funds. In this simple and natural way the Mission came into being. All through its history of over half a century, the policy has been to work through the missionaries on the spot rather than to keep a special force on the field. This has resulted in very happy coöperation between the society and the various foreign missionary boards.

From this humble beginning, the Mission to Lepers (London) has grown until, to-day—in coöperation with the American Mission to Lepers and other branches of the work in France, China, Japan, the Philippines, Canada, Australia and New Zealand—it is aiding lepers at more than one hundred and fifty stations in forty countries.

The hospitals for the most part consist of villages where the people can live a fairly normal life. They are housed in cottages rather than in institutional buildings and the surroundings are often very beautiful. But better still, there is the kindly human touch. A missionary friend moves in and out among them and brings not only spiritual comfort and medical alleviation, but bits of news from the outside world, making them feel that they still have a place in the sun. He cracks a joke with one and another, and it is an eye-opener to the visitor to go the rounds with him and see how heartily lepers can laugh.

It takes all sorts to make up a village, and temp-

tation and sin are found here as elsewhere. In fact, the low physical condition makes it difficult to live on a high moral plane. But after all, the wonder is not that a few are troublesome, but that the great majority are tractable and responsive to the kindly discipline of the Homes. As one lady missionary said, when her hundredth patient arrived: "It is a marvel that they are so peaceable and happy together." This is partly due to the amazing contrast with their past experience, and it is only natural that they should sometimes call the Home by the blessed name of "heaven." A group of lepers, expressing their thought in Chinese idiom, wrote:—"There are no words to tell of the bitterness those who are outside have to eat; so there are no words to express the grateful thanks of the ones who enter."

The happiness of those within is gradually noised abroad and sufferers come many weary miles on foot and plead to be received. They do not first ascertain whether there is a vacancy but simply take their chance. A Malagasy woman who could not stand on her feet literally wriggled to the settlement, taking a week to accomplish the journey which would occupy a healthy person a couple of hours. A Korean boy, weak and ill, walked three hundred English miles to reach a Home, and it took him three months to do it. A man from Manchuria actually tramped a thousand miles because he had heard at first-hand of the kindness and love which awaited one there. Alas! he had to be turned away

for the time being, as walls are not elastic though hearts may be.

The hardest work the missionary ever has to do is to refuse admission to people in desperate straits, who sit at the gate day after day and even lie there through bitter winter nights, covered perhaps with an old rice sack and wailing out that piteous dirge, "Give me life! Give me life!"

An Inspector-General of Civil Hospitals visiting one of the Mission's institutions in India, stated in the visitors' book that he had seen more happiness in that leper community than in any other village in the province. Such testimonies could easily be multiplied.

Leper Homes offer the most striking apologia for Christianity that it is possible to find. They force the outsider to recognize that the religion of Jesus is unique. They suggest that Divine Love yearns over the most miserable, the most loathsome, and they show this love in action, energizing men and women for the most difficult tasks.

An English colonel after a visit to one of the Homes was constrained to say, "There must be more in Christianity than I have seen." Yes, indeed, the infinite is in it, and in a leper Home this fact is strikingly illustrated. Here one sees "the infinite in the finite, the idea made real," that marvellous Idea of the Love of God. Such service carries conviction and helps to fulfil the Master's prayer, "that the world may believe that Thou hast sent Me."

IV

WORK AND PLAY

ONE of the most terrible features of the leper's lot is that he is condemned to idleness. There is no place for him in this work-a-day world. Therefore those who seek to help him must not only find him food and shelter but must also give him something to do.

"Get leave to work in this world, 'tis the best you get at all," says Mrs. Browning. The leper needs the blessing of labour for two reasons in particular: exercise tends to physical improvement, and occupation helps to heal the mind. The thought of his misfortune is apt to become an obsession and the tendency to morbid introspection must be combated by all practical means.

Such daily duties as grinding meal, fetching water, cooking and cleaning and tending the sick, employ a good many able-bodied patients. One remembers a visit to a large colony where the superintendent said, "No one does any work here except the lepers." Some are taught trades and are thus prepared to maintain themselves after they leave the institution. Now that there is hope of recovery it is desirable that the time spent in seclusion should be used to the best advantage. It is, of course, nec-

essary to ensure that no product of the Homes should expose healthy people to contagion. But there is not much danger along this line, for lepers absorb practically everything they can make.

In some places the patients have built substantial two-story houses, first making the bricks on the spot. The work is done quite as well as it would be done by outside labour, and it means considerable saving of expense to the Mission. Carpenters turn out excellent bullock carts and neat wheelbarrows for the use of those who cannot walk. In a Malay colony the inmates can boast of having made all the seats in the church. It is wonderful what they can do with their poor maimed hands, and how they manage to hold a hammer with a fingerless stump, or to use a trowel by having it tied on to the wrist.

Outdoor work is, of course, the best thing in the world for them, and economically it is of great value as the patients can raise a large part of the food required. Everywhere they can grow their own vegetables and have their chickens and eggs. In some colonies there is a large yield of rice, and in India they occasionally cultivate plantains and mangoes, which give a pleasing diversity to the menu.

As for indoor industries, in some of the Homes they weave cloth, making thousands of yards in a year, sufficient for all the clothing both of men and women. Girls are taught fine sewing and embroidery, and those in Homes for Healthy Children have won prizes in open competitions. Now and then some patient displays an especial aptitude, as did a

Burmese girl, for compounding medicines, so that she was put in charge of a dispensary. A good many become skilled "dressers," and learn to give the hypodermic and even to perform minor operations.

It is almost startling to hear of lepers drilling under the tutorship of a retired army officer, but such exercise is not uncommon. Gymnastics and games are not left out of the programme, but of these more anon. The many-sided training is designed to help the whole man in his struggle back to the normal, and every part of it is suggestive of hope for the leper.

Music hath charms to exorcize the fiend of melancholy, and it is freely employed. Several colonies have good bands, the Mission supplying the instruments, and it is marvellous how the crippled hands can manage to play. The patients enjoy the gramophone records which are sometimes given by friends at home. Industrial work and social pleasures alike serve to bring them out of themselves and make them forget their trouble.

Christmas is a glorious time in all the leper Homes. One of its features may be a torch-light procession, led by the drum, and enlivened by a display of home-made fireworks. The dinner is a great event, though it is not likely to cost more than eightpence a head. The Indian menu will include guavas, oranges and bananas, cakes, candy and curry, pickles and spices. In Korea, besides the rare treat of meat, there will probably be a kind of bread that is considered a special delicacy. It is

made of rice flour, boiled instead of baked, and in flavour and consistency it resembles rubber.

The distribution of the gifts is a most exciting affair, especially as they have the peculiar romance which attaches to things from abroad. One of the articles prized by all is a cake of soap. Girls get their dolls and beads, pencil boxes, thimbles and needle-cases. On one occasion a man received a needle-case, but there was no mistake in this, for though destitute of fingers he somehow managed to sew both for himself and his neighbours. Boys like their tops and balls, coloured handkerchiefs and bright crayons. Then there are the more substantial presents, such as warm garments for young and old, gay scarves and cozy helmets.

Best of all, there is the Christmas service with its joyous carols and the dear old hymns. The marred faces shine with a light that is not of earth, for suffering is forgotten in the thought of God's unspeakable gift.

*"O come let us adore Him,
O come let us adore Him,
O come let us adore Him,
Christ the Lord."*

The words peal out from hearts that are full of gratitude for the love which has saved and blessed them. Maybe no sweeter music reaches heaven than hymns that rise from a gathering of leper saints.

V

THE DAWN OF A NEW DAY

DURING the last two decades a small group of scientists have made an intensive study of leprosy, and as a result they can hold out hope to its victims, provided these seek help in time.

The story of the splendid struggle was told me by Dr. Robert G. Cochrane, who used the language of the layman that he might thus enlighten those interested in lepers, who yet are not prepared to wrestle with medical text-books.

Chaulmoogra oil has been known for ages to be useful in this disease. It appears in the Chinese Pharmacopoeia which was compiled hundreds of years before Christ, and it was early recognized in India. Turning to Europe we find Norwegian writers recommending it in the Middle Ages.

But it had one great drawback which was virtually prohibitive. Taken by the mouth it was too nauseating to be tolerated, and patients could not persevere with it long enough to obtain lasting benefit. Given by injection in modern times it proved more usable, but as abscesses commonly resulted from this treatment it was scarcely a practical rem-

edy. So it was not used extensively by the medical profession.

A few experts, however, persisted in exploring the possibilities of the drug. The chaulmoogra tree * grows in the jungle in Burma and Assam, and the oil is expressed from its nuts. When interest became aroused it was found that similar trees were indigenous to India and Siam. Recent botanical investigation has put all of them into the one group, *hydnocarpus*, and this is the more accurate and inclusive term though "chaulmoogra" is the popular one.

In 1916 two doctors in Honolulu, Holman and Dean, conceived the idea of preparing the esters of the oil, or in other words making a chemical preparation from the salts of its fatty acids. This gave encouraging results but the treatment was sometimes painful.

Dr. Heiser, former Director of Health in the Philippines, had already sought means to minimize the suffering involved, and with a Filipino colleague had experimented in a combination of the oil with other ingredients. Sir Leonard Rogers, when Professor of Pathology in the School of Tropical Medicine, carried the work still further by preparing a soap which could readily be administered by injection into the veins and muscles and under the skin.

As a result of these investigations there are three basic preparations, the pure oil, the ester and the soap, all of which are used in combination with other

* *Taraktogenos Kurzii*.

drugs. The ester is a straw-coloured liquid and the soap is a fine powder. For ordinary work it does not matter which of the three preparations is used.

The doctor's main object is to get enough of the drug into the patient to produce results. He is obliged more or less to work in the dark. It is not like using quinine which definitely kills the parasite of malaria. The lepra bacillus defies experiment as it cannot be cultivated outside the body, and no animal other than man has been infected with it. However, extensive research is in process at many centers in the confident hope that some improved method of treatment may be discovered.

Besides thus giving the specific medicine, the doctor treats the local eruptions by painting them with irritant acids, or by actually injecting the remedy into the leprous patches. This increases the circulation, and blood being brought to the spot, its elements can destroy the germs. Quite as important as the special medication is the general treatment which makes provision for fresh air, exercise, good food and sanitary conditions. If other troubles are present, these must be dealt with before the main disease can be attacked with any success. Hence the value of sanatoria.

Leprologists are shy of using the word "cure." They prefer to say that a person has been "healed," which means that the symptoms have disappeared. There is no criterion of cure, no possibility of actual proof. In malaria the doctor pronounces a patient

cured when no parasites can be found in the blood. But with leprosy no such test is possible.

The majority of early cases, if put under modern treatment, can however be healed, and this is indeed glad tidings for those who have looked forward to a living death. Who can attempt to describe "the light that shines when hope is born"? As for the infective or advanced cases, they can be brought to the stage of non-infectivity in course of time. This may take anything from two to six years, and more.

The great aim of medical men is to heal without deformity. Nature indeed heals the leper, but leaves him mutilated. Since the dawn of hope, many are seeking by the doctor's help to escape that awful fate. All the large hospitals in India are getting earlier and earlier cases. Dr. Cochrane has noted a great change even in the space of seven years. When he first went out, he seldom saw a really early case in any of the Homes of the Mission; now there are dozens of them. People with leprosy have begun to realize that if they come soon enough they can be saved.

Governments have been taking up the work much more seriously of late. They are now accepting the fact that this is a preventable disease. The League of Nations has a Leprosy Commission as a branch of its Health Section.

The close coöperation of specialists in all parts of the world is conducive of the best results. At the Leonard Wood Memorial Conference, held in Manila, in January, 1931, twenty-three experts came

to a unanimous agreement on practically every point. Their Memorandum will serve as the basis for future work, and will furnish authoritative information for all who labour in this field.

The Mission to Lepers, while availing itself of the latest discoveries and using the most up-to-date methods, does not aim to do the work which governments ought to be doing. It aims rather to point the way. Mission hospitals serve as examples and incentives to governments and in many countries the Mission has aided in securing the enactment of national laws for the protection of the healthy communities and the proper treatment of lepers. Developing national leadership and initiative is an essential part of the Mission's objective to free the world of leprosy.

Surely here is a task that might well engage some of our most wealthy and influential men. It has been estimated that one person in eight hundred, in the whole world, is afflicted with leprosy. These ought to be given the chance of physical salvation. Governments are hard pressed nowadays. Missions have not the means to carry on the large-scale schemes required, and are not justified in using what they have for this purpose. If a few millionaire philanthropists would put their gold to this use, they would earn the gratitude of humanity's most pitiful sufferers, and would help to rid the world of an age-old curse.

"Abandon hope, all ye who enter here," has been from time immemorial the unwritten legend of the

leper-camp. But almost as silently as the dawn a change has come, turning the shadow of death into the morning, and offering a bright prospect to many who have hitherto known nothing but despair.

VI

NEWNESS OF LIFE

ON a hillside in China, one sunny afternoon, a missionary baptized five candidates, a weaver, a sweet-seller, and three agricultural workers, all of them lepers. Each received a new name on that eventful day and they chose meaningful ones, as the Chinese love to do. "Entered into Life" was one, "Happy Life" another, "Love Life" the third, "Life through Grace" the fourth. In four cases out of five Life was the predominating idea. Was this a mere coincidence? Far from it. The glorious fact in the experience of many lepers is that, seeking only a place in which to die, they have found life and life more abundantly.

No pressure is brought to bear on any to accept the Christian faith, but as a matter of fact most patients do so, sooner or later. Sad souls are attracted to those who illustrate "with human hands the creed of creeds," and the message goes home. One Chinese who had been an ardent idolater put the matter thus: "From the first days that I listened to the preaching of the Lord Jesus, my heart answered."

Others for a while will sit sullen in the corner, resenting the Gospel teaching, but when they find

Hindus and Mohammedans treated in the same way as the Christian converts, and realize that every one is absolutely free, then they begin to take notice. They see that the happiness of the believers is something real and marvellous and they long for a share in it.

Some of the most unlikely have been converted. At first disagreeable and proud—for even a leper can be proud of his caste and contemptuous of the Christian—they have become humble believers in Jesus. Their testimonies are sometimes very thrilling. One Indian on being publicly questioned as to his faith in Christ, on the occasion of his baptism, cried out triumphantly, "I absolutely trust Him."

Their joy in Jesus lifts them above their pain. "Well, how is it with you to-day?" the missionary asked of a new convert who was evidently suffering. "There is pain here and pain there," he said, pointing to the bad places, "but it is well in here," he added, touching his breast. "Never mind, never mind," said another, "this is only my rainy season." Some actually thank God for leprosy as without it they would never, perhaps, have known the Saviour. A Korean, checked by disease in the midst of a wild and wicked career, now says, "I do not look upon my leprosy as an enemy any more, but as a gift of God's grace."

Their happiness frequently finds vent in spontaneous praise. Hardly able to hobble to prayer-meeting, perhaps even dragging themselves along in a sitting posture, with eyes gone, hands gone and

faces marred, a group of lepers will make a joyful noise unto the Lord. A visitor once described such a gathering as "the most wonderful witness to the power of the Living Lord that she had ever seen." An old man, too happy to ask God for anything, poured out his praise in these words: "Lord, we are going to see Thee! We do thank Thee for saving us. Oh, how we love Thee!" He was followed by a young fellow who expressed his gratitude thus: "O loving God, we are so happy! We do praise Thee! Truly we have diseased bodies, but Thou hast cleansed our souls." Prayer is very real to them and they plead earnestly for the salvation of their fellow-sufferers. No doubt much of the blessing which has visited the various colonies has been due to their intercession.

They are great Bible students and do well in examinations, better indeed than those in healthy communities, as they can give more time to study. Yet in many cases they could not read at all before coming to the Home. Some of them will learn by heart an entire Gospel. This is no mere head-work; they show a true knowledge and understanding of the Word, such as would put to shame the majority of church members in the West.

They often regret that their isolation prevents them from working for Christ as they would love to do. But where there's a will there's a way. In one Home the patients make a practice of singing the Gospel to the villagers who pass the gate on market days. Standing on their own side of the wire fence

they thus "tell it out among the heathen" for two hours at a stretch.

When the leper comes to the last mile there is blessed evidence of what the Mission has meant to him. Without it he might have died like a dog by the side of the road, without hope and without God. Because of its ministrations he goes home joyfully, as a child to his father. "I see the heavens open," said one Indian leper, "Jesus is with me. Hallelujah! Hallelujah," and with that word of praise he passed away. "Jesus is closely, closely with me" another testified.

"Is there peace within?" asked the missionary of one who was greatly suffering. He could scarcely speak above a whisper, but that whisper was triumphant. "There is joy," he said.

One of the patients in Japan is a poet, and he has tried to put the joy into words. Doubtless his hymns suffer much from translation but some of their beauty is still retained:

*"The limits of the earth are wide and vast,
And vaster still its shining dome of blue;
Yet through this space I always hear His voice:
'Oh, little one,' He says, 'I died for you.'"*

*"My Lord in me has found a dwelling-place,
And I in Him. Oh, glorious crown to gain,
To be His temple! Gladly will I face
In His great strength all bitterness and pain."*

The refrain runs thus:

*"No grief that comes shall bring despair to me,
Gaining in all things more than victory."*

"More than conquerors through Him that loved us"—this is the true testimony of leper Christians. Blessed the society that helps souls to rise from deepest depths to such a height! Who would not crave a part in it?

VII

A CHANCE FOR THE CHILDREN

THE Sunday morning service was over, and the missionary was crossing the compound when she heard an exceeding bitter cry. Stopping to learn the cause, she saw a leper mother running away from her little girl. The healthy children are taken to church and they see their parents afterward, but may not touch them. This little one, only recently separated from her mother, flew into her arms. The poor mother, brave though broken-hearted, dashed away, crying frantically, "Keep her from me! Keep her from me!"

Another mother, on entering the institution was faced with the same ordeal of separation, but she resolutely refused to be parted from her child. Having lost home and husband, she could not bring herself to give up her little girl as well. The missionary pleaded in vain, and there was nothing for it but to wait. A year later signs of the dread disease appeared on the child's body. "Why did you not take her at first?" cried the mother. "You know you would not let us," said the missionary gently. "Why, oh why, did you listen to me?" she moaned in her misery.

These two little ones represent the two classes of children for whom the Mission is concerned, the

healthy boys and girls who must be separated from leper parents if they are to be saved, and those already tainted with the disease who can probably be cured if the trouble be taken in time.

It has been abundantly proved that leprosy is not hereditary. Contact explains the fact that it is apt to run in families. When the children are separated from their parents at an early age they usually grow up normal. Of forty-four boys and girls received into one of the Mission's Homes for Healthy Children, thirty-four passed out into ordinary life free from the disease, and the remainder were well at the time of reporting. Eight had married and their children were perfectly healthy.

Another Home for untainted children of leper parents had only one case of leprosy in twenty-five years, and that was a boy who was twelve years old when he entered. Two young people, saved in time, later became house-father and house-mother in one of the Indian Homes. Now, in addition to the adopted children, they have a sturdy family of their own, and their eldest girl is studying medicine. Another "old boy" has this record. He was rescued from imminent peril, for both his brothers were lepers as well as his father. Removed in time, he became a successful teacher, and is now in charge of a Mission school. He is also the leading man in the village church and the father of healthy, happy youngsters. There are to-day over eight hundred boys and girls in the Mission's Homes for Healthy Children.

The doctors urge that separation should be effected as early as possible as the children of lepers are peculiarly susceptible. While it is bitter as death for some of the mothers, it means life for the children. By degrees, when the parents see them in church, looking so well and bonny, and when they hear them sing or watch them drill, their sorrow yields to a happy pride.

The girls are taught the domestic arts, and some of them are trained as teachers, while the boys learn various trades. Thus, while starting life with a terrible handicap, through the Mission to Lepers they have a fine chance of making good.

But what about the children who are already stricken by disease? Thank God, even for them the outlook is bright if they are in one of the Homes. The results of modern treatment abundantly justify the name of "Hope Ward," for the department where new cases are received. Picture such a place, with white walls and red tiles and abundance of fresh air, and happy children playing about, quite unconscious of the danger from which kind hands are saving them.

The bigger boys and girls who are sent to a Leper Hospital understand only too well what it all means. It takes much wisdom to counteract the influence of the sights they are bound to see. So, for the patients as well as for the healthy children games and sports are thoroughly organized. The Scoutmaster soon finds out the aptitudes of the new boy, and it is the business of the scouts themselves to make him feel

at home. They inveigle him into a swimming competition or interest him in the making of a meccano model, be it a windmill, a crane, or an elevator. They have even been known to fix some such thing to an electric motor run by an old car battery and successfully work it. The boy who has no taste for mechanics may enjoy moulding in plasticine and producing lifelike elephants and tigers. They are all encouraged to do something definite.

A High School student had to sacrifice his education when he became a leper, but he found his niche in one of the Mission Homes, and did good service as Scoutmaster. His boys had great times in camp with their two tents and thoroughly enjoyed their bathing, cooking, drilling and games. In due time, the treatment proving effective in his case, the young Scoutmaster went out free, with some very precious lessons learned in the school of suffering.

Girls have their net-ball, tennis and hockey, and they are learning to "play the game" in the higher sense, and to get the team spirit. Companies of Guides have been organized among both the patients and the healthy girls. The crippled ones cannot do as much as the others, but they are on their mettle and make valiant efforts to reach the goal. "You can't possibly make the fisherman's knot without hands," said one to a disabled comrade. "Hands or no hands, I can and will do it," was the reply. With an iron hook tied to one stump and a stick of firewood to the other, that girl did, marvellous to relate, make that knot. Girl Guide Headquarters

later awarded her the Nurse Cavell Badge which is given only to those who bear pain with fortitude.

Some of these young people are earnest Christians. Here, for instance, is one who was a student in a boarding-school, eagerly preparing for life, when the blow fell. At first she was broken-hearted, but she has learned to accept the will of God as perfectly good, although she does not understand it. She believes He has a work for her to do among her fellow-sufferers, and loyally she is doing it.

The efforts put forth on behalf of boys and girls do not need the support of argument; they are so evidently worth while. "Hope for the leper" in their case takes on a fuller meaning. It suggests not only healing, but physical and mental development and spiritual blessing in place of probable tragedy and black despair.

VIII

IN INDIA AND CHINA

INDIA is the principal field of the Mission and, as already noted, its wide international work was here initiated, the founder, Mr. Wellesley C. Bailey, starting in a very quiet way with the lepers of his own station at Ambala in the Punjab.

The devoted general secretary in London, Mr. W. H. P. Anderson, who recently completed twenty-five years of service for lepers, also laboured in this land.

Let us travel thither in thought and pay an imaginary visit to a typical colony of the Mission. We find ourselves in a garden city, with broad roads and leafy avenues. The flowering trees are gay with red and yellow blossoms. The mangoes afford both fruit and shade. Or maybe, it is a grove of cocoanut palms that characterizes the picture. Taking a walk around the precincts one notes the plots of black pepper that the Indians love and the well-kept flower gardens where hardy English annuals are growing.

The most conspicuous building is the church, suggestive of the motive power for all this social service, and near it are the dispensary and the offices. Houses peep out from among the trees. They

may be of mud and thatch, simple indeed but clean and neat, or they may be of brick or even of stone, for in some parts a fine strong variety is available and cheap.

They have deep verandahs where the patients like to sit and where they do a good deal of their daily work. Here and there one sees a charpoy, the Indian string bed, with a sick man lying in the open.

If we happen to come when supplies are being given out, we shall see the inmates bringing their metal plates or their little baskets and receiving their individual portions. Oil and salt, vegetables, and perhaps a little meat, curry-powder, tamarind and dhal or pulse, these are the things they get. They do their own cooking; it is one of the chief interests in life and the comparatively able ones prepare the food for the sick. Walking about the grounds we may see several industries in progress, men busy in the carpenter's shop, women weaving, or blind boys making baskets. But naturally there is considerable variety in the Homes, some of which care for hundreds of patients while others shelter just a few.

The Mission's largest institution is that of Purulia, in Bihar, covering seventy acres, partly wooded and partly under rice. It has twenty-two separate houses for men and eighteen for women, and each is intended to accommodate from twelve to fourteen patients. The good road leading up to the settlement was built by the lepers themselves and they have also to a large extent erected the buildings.

The men plough the flooded fields with bullocks and buffaloes, and the women plant out the rice. The reaping, thrashing, cleaning and husking call for the work of many hands. The harvest festival is one of peculiar significance and it is with great joy that the lepers bring into the house of God the big baskets of grain, decorated with golden mari-golds. A Heavenly Father has looked upon their misery and bountifully supplied their needs.

This colony of seven hundred people is run on democratic lines. Here, and in some of the other Homes, a system of self-government is in use and has yielded excellent results. Each house has a head man or woman chosen from among the inmates. These constitute the town council which deals with various matters pertaining to the welfare of the community and disciplines those who are guilty of misdemeanours.

The medical work at Purulia has reached a high standard of efficiency. The colony is peculiarly blessed in having three doctors (an Englishwoman and two Indian men) and a couple of missionary nurses. These have trained a few of the leper girls who have proved extremely apt scholars. Some who have not taken a full course have yet learned enough to be very serviceable as "dressers" and "injectors." The new treatment makes it possible to take out-patients with reasonable expectation of doing them good, and more than a hundred are attending the dispensary at Purulia. A new spirit of hopefulness is evident and patients are evincing a

readiness to coöperate with the doctors to a degree formerly unknown.

In the last few years about a hundred and twenty have been sent home symptom-free. Mere figures give very little idea of what this means, so let us take a single case. The head-mistress of a girls' school, a trained and capable teacher, who was stricken with leprosy, has been able to return to her profession. Who shall say how much her life is worth to the community and to the cause of Christ which she devotedly serves?

Even the casual visitor can see that a wonderful work is proceeding here. But to understand its real significance one must consult the expert. Dr. E. Muir, one of the foremost authorities on leprosy to-day, says, "Purulia is not only the largest treatment institution in India but it is rapidly becoming a model which might well be copied by those throughout the world who are responsible for the running of such institutions."

The Mission to Lepers has no fewer than thirty-seven Homes in India and Burma. The one in Mandalay exhibits a very medley of nationalities. While the majority of the patients are Burmese, there are also Indians, Anglo-Indians, Karens, Shans and Chinese. For all alike there is a kindly welcome. Modern medicine on the one hand and the Christian Gospel on the other serve to convince the sufferers that there is hope for the leper, as well for the body as the soul.

There are no statistics of leprosy in China, but

Sir Leonard Rogers, well-known leprologist, has estimated that there are a million cases there. Very little is done for them. They congregate in "leper villages" outside certain of the large cities and sometimes the municipal authorities allow them a small sum for maintenance. These settlements consist for the most part of miserable hovels, and are without either sanitation or supervision.

Occasionally the lepers form coöperative societies or clubs and do their begging jointly. In such cases they may perhaps share a few huts on a muddy river bank, places too dilapidated for ordinary human beings to use.

The Mission has seven institutions in China, among the best-known being the beautifully situated hospital at Hangchow and the large colony of Siao Kan in the Yangste Valley. More recently a hospital has been opened in connection with the Christian University of Tsinanfu in Shantung.

Besides maintaining these Homes the Mission is helping, financially and otherwise, twenty-three other institutions for the care of lepers. Its representatives visit municipal asylums and do what they can for the inmates under the circumstances.

It is not possible for the Mission to do in China what it is doing in India, where the government makes large grants in aid of the medical work. Since its programme must be strictly limited, it aims to establish central model Homes in those provinces where leprosy is most prevalent, in the hope that these may serve as an inspiration to further effort.

Already there is some improvement in public opinion; indifference is giving way to interest, and a purely Chinese movement is on foot, looking to the amelioration of the condition of lepers. The Chinese Mission to Lepers, organized in 1926, is taking increasing responsibility for the solution of the leprosy problem in this country.

Great things are happening in the Homes of the Mission, but it is folly to try and tabulate results. Often the largest success is ultimately found to have sprung from some effort that seemed quite unpromising. Years ago, two lepers, father and son, journeyed twelve days over the mountains to seek a missionary doctor. They were of the Miao tribe, those interesting aborigines who have in large numbers accepted the Gospel. They did not obtain the physical healing that they sought, but they took back a Message of priceless worth. As a direct result of their contact with that missionary, there are to-day a thousand converts and a hundred chapels in their mountain district. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

IX

IN KOREA AND JAPAN

THEY were saying good-bye to the Home which was "Heaven" to them, not permanently indeed, but in view of an absence of several months, perhaps as much as six. More than a score were thus leaving and temporarily going back to beggary of their own free will. But why? Because of those wretched ones just outside the gate, without food or shelter and totally ignorant of the love of God. These others, who had enjoyed for a considerable time the comforts of a real home, came to the Superintendent and asked permission to change places for a definite period with those outcasts, so that they also might have a chance of knowing Jesus.

There was, moreover, this other thought in their hearts, that they would themselves be able to proclaim the Gospel as they wandered from village to village begging their bread. Like the lepers outside the gate of Samaria they reasoned, "This day is a day of good tidings and we hold our peace." In the colony everybody had heard the News: out on the road they would be able to make it known to not a few, and since they were no longer repulsive in appearance men might listen to them. So they went and witnessed, the Lord working with them.

"Farewell, Moksa!" (*i. e.*, missionary), they cried. "Farewell, Kim! Farewell, Pak! God bless you all!"

There are at least 15,000 lepers in Korea, mostly in the south; indeed some authorities put the number at 20,000. In the cold winter nights they sometimes creep into a fireplace, for the houses being heated by flues, with the firing-hole outside, it is possible to crawl in when everybody has gone to bed. On account of their anæsthesia the poor things often get badly burned. Sometimes they will make themselves a nest in the snow, and several may be found huddled together in what looks like an Eskimo hut.

The three Homes of the Mission are model institutions, accommodating in all about a thousand patients. Some of the houses are in the Korean style, built of specially prepared mud, with thatched roofs, floors covered with oiled paper and flues underneath as aforesaid. Others are of solid stone. The lepers themselves quarry it and carry it on their backs in the native frame or "jiggy." When concrete is poured in behind the stone a very strong building is the result.

The Homes at Fusan and Soonchun are by the seaside. The latter was moved intact from Kwangju, and the present site is ideal, a sheltered peninsula jutting out into the Inland Sea, with wooded hills and fertile farmland. Its thirty buildings stand on terraces overlooking the water, and command a glorious view of mountains and islands. The lepers

hobble down every day to the beach and catch fish with their big net. The hospital at Taiku may present a less romantic appearance but it offers an equally happy home to needy sufferers.

Industrial work is well developed in all the colonies and in one of them there is an iron foundry where good beds are made. The tinning shops turn out buckets, kitchen utensils and other needfuls. Laundering for over a thousand people is no small item, but it is just a part of the general work, which scarcely calls for comment.

The results of medical treatment are distinctly satisfactory, and the proportion of discharges is perhaps higher in Korea than anywhere else. But one cannot fairly compare one country with another. Races vary in their reactions toward the disease and toward the treatment. Policies vary more or less, some colonies taking a greater proportion of advanced cases, which involve a high death-rate, others specializing in the early and hopeful ones. But it may safely be said that the problem of controlling leprosy seems nearer to solution in Korea than in any other Eastern land.

As this country belongs to Japan it is of interest to know that the government appreciates the service rendered by the Leper Mission both here and in Japan itself. Years ago an official publication made the following statement: "It was by foreign missionaries that all the private hospitals for lepers were founded in Japan, and it was through their agitation that both the public and the government

were induced to adopt a definite arrangement for sheltering and segregating this unhappy class of fellow-mortals." The reference is to the six government hospitals in Japan proper. Here Christian missionaries have an opportunity of giving religious teaching on equal terms with Shintoists and Buddhists. In Formosa the dispensary established by the Mission has been much appreciated and a model colony is in process of development.

When surveying these splendidly organized communities one sometimes turns back in thought to their small beginnings. A doctor one night took pity on a leper woman dying by the roadside, picked her up, set her on his horse and took her to his mission station. There being no other spot in which to house her, the missionaries cleaned out an old brick-kiln for her use. Here she stayed until death released her, and here she heard and received the Gospel message. And from that beginning there gradually grew one of the finest leper colonies in the world. How true it is that "ever greatest hangs on least" !

X

WIDE-SPREAD NEED

ON an island in Siam there lived a royal elephant. He had been presented to a young Prince on the occasion of his coming of age, and was supposed to bring him good luck. Bad luck, however, was what he brought to the villagers in his island home. He tore down their houses in search of rice, and otherwise misbehaved himself, so that the people fled and left him in possession.

In due time this troublesome creature died, and as the father of the Prince owed a debt of gratitude to the missionary doctor, he made him a gift of half the island for the purpose of a leper colony. The American branch of the Mission to Lepers has transformed the jungle into a beautiful village and its broad roads are lined with tropical trees and gay flowering shrubs. A tasteful little chapel stands in the midst of the neat brick cottages, and Chiangmai Hospital is a haven of rest to sufferers who have dragged themselves over steep mountains and along stony river-beds to reach its shelter. It serves not only as a refuge but as an object-lesson and a model for the whole of Siam. Would that there might be one such Home in every country where leprosy exists!

Vast areas of the world are infected with the disease and it will probably require many years to stamp it out, since it is associated with a low standard of living and insanitary conditions, which can only slowly be changed. A notable success has been achieved by the United States in the Philippines. Practically all lepers have been brought to Culion, which is the largest colony in existence, with more than five thousand patients. They have been gathered into this settlement, not so much by force as by kind and wise persuasion.

In the Hawaiian Islands America is doing a similar work on a smaller scale, and the number of cases there is not half what it was a few years ago. In the South American republics, on the other hand, the disease is wide-spread, and little is being done to ameliorate the condition of the sufferers. In Brazil alone there are said to be some 76,000 lepers. Colombia segregates them, and in its largest colony more than two thousand are strongly guarded behind gates and bars. Missionaries have in vain sought permission to take the Gospel there. One Christian Hospital in each of the South American countries would mean an incalculable influence for the truth as it is in Jesus.

Now that railroads and motor roads have opened up Africa, it is realized that leprosy is terribly prevalent in many parts. In the British Colonies and Protectorates there are said to be quite 150,000 lepers, not to mention those under other European flags. The Dark Continent offers a vast field

of service, and the work has scarcely more than begun. Over half a century's experience in Asia, reinforced by recent medical discoveries, gives the Mission to Lepers a reasonable sense of confidence in attacking the African problem.

In coöperation with various societies, it is now aiding lepers in sixteen countries on the African continent. Out-patient treatment is in some parts the most practical method, for many natives feel unable to leave their fields to enter a hospital. Moreover, they do not understand the need of segregation, and in their ignorance they believe their illness to be due to witchcraft. The crowds that visit the dispensaries, however, suggest that Homes will be more and more required as the value of the treatment becomes realized.

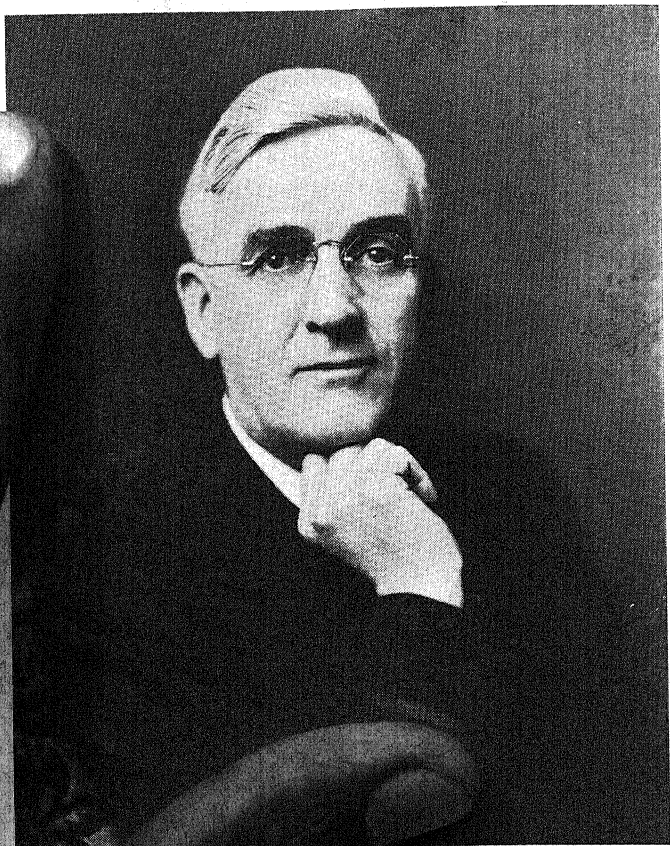
The Government of South Africa maintains a large institution outside Pretoria, where the lepers are made very comfortable. They are able to grow for their own use a variety of fruits, such as grapes, peaches and pears, and healthy recreation is provided. A Swiss artist, eager to give a message to the several tribes in a language all could understand, painted a telling picture of Jesus healing the leper, and presented it to the hospital. Out of that gift there grew the beautiful little chapel in whose erection friends in half a dozen countries have had a share. Missionaries carry on Christian work in this government institution, and not long ago they baptized thirteen candidates at one time, representing all the different races of South Africa.

It will be realized that the Mission to Lepers carefully adapts its services to varying conditions. It furnishes drugs and puts up dispensaries and otherwise assists individual missionaries; it does evangelistic work in government institutions and founds model Homes at strategic points. It is expected that the next few years will see a great development of the work in its newer fields.

The medical men who are fighting leprosy to-day actually dare to entertain the hope of its ultimate elimination from the face of the earth. In consequence, the very nomenclature of the disease is undergoing a change. Doctors are disinclined to use the word "leper" and prefer to speak of a "case of leprosy." The term "leper" suggests the idea of a permanent condition. "Once a leper, always a leper"; this might well summarize the opinion of the past. Whereas to-day the patient is no longer classified as belonging for life to an unfortunate group. Afflicted at the present moment, he may a few years hence be as normal as his neighbours. The term "leper" is, however, unlikely to pass out of common parlance, for the synonym, "a case of leprosy," would be quite too unwieldy for popular use. But the word will naturally take on a different meaning as the facts become understood.

Let us hear the conclusion of the whole matter. Thanks be to God, for those stricken with a hitherto incurable disease, life's entire outlook has changed. Amid the dark storm-clouds of sorrow and despair there shines out the rainbow of HOPE. Its several

hues are distinctly visible, yet beautifully blended into one. Provided he applies soon enough and will persevere with the treatment, the sufferer may entertain the hope of physical recovery. Merging into this is that further hope of being restored to family and friends, and able once more to take his place in society. Above all, through the ministry of the missionary he is enabled to embrace and ever hold fast the blessed hope of everlasting life which is given us in our Saviour Jesus Christ.



WILLIAMS

Truly yours,

R. J. Williams

139.